396 "I have enlarged my canoe." When the log is hollowed out they turn the opening downward and make a fire beneath it. This makes the opening larger. Then they force a stout stick across it and spread the sides. They stop when it is the right size. [115]

501 Pirogues, called canaoa, are the galleons of the Caribs. They are 60 feet long more or less. They are raised on the sides with planks. They hold crews of fifty to sixty men and even more. The distance between gunwales in the middle is eight to ten feet, and they have 434 two very large and wide sails. They travel 200 to 300 leagues on 439 the sea, and go as far as Cayenne and Surinam to join the Galibis who are their allies, either to barter their goods and bring back other kinds, or to form an army to attack the Arawaks who are their enemies. [108]

[253] They carry grated flour in bundles in their canoes. When they arrive at a place they press it and cook it. It is sometimes very sour when it is old. [264]

000 The French have learned from the Caribs how to dig out logs and make canoes, but they did not learn how to paddle and steer them, nor did they learn how to jump into the sea to right them when they have capsized. The Caribs are not afraid of capsizing, of wetting their clothes, or of losing everything and drowning. But the French for the most part are afraid of all these things, and do not wish to lose all their belongings from the canoe or risk their lives, for they have seen fatal accidents happen very often. [331]

396 In the islands worms pierce the hulls of boats so that after two 314 years it is necessary to line them again or abandon them. [162] The Caribs take branches or sticks of mahot and peel off the bark which they crush with a stone. Then they cut it in pieces as long as a hand, and use it as oakum to calk the seams of their canoes. Sometimes they add gum instead of pitch, but not very often. [164] To make elemi gum they slash a chibou tree. The next day they collect the gum which flows out abundantly. The Caribs use it to tar their pirogues and make from it a beautiful black which they call cóina [185] Máne noumánien is a black resin from South America which they use as pitch. [352]

● 502 The paddles of the Caribs differ from French oars. They are polished and are about six feet long. They hold the top of the handle in one hand while the other hand is close to the blade. They dip it straight in, breaking the water when they paddle. [366] They use a

502 little wooden pin set into the edge of a canoe which holds the paddle. [444] The tiller of a rudder is simply set, for there are no bolts, iron brace plates, or nails. However, it serves its purpose and they steer well at sea. [157] They use a long and strong pole which they carry in their canoes and pirogues in order to keep the prow headed into the waves and to keep the canoe from being thrown on shore. They also use this pole when embarking and disembarking. [265] For an anchor the Caribs use a great rock with small sticks fastened around it like a cage. They throw it into the sea and it is held by a heavy rope of mahot fiber which is fastened to the canoe. Those who [439] are able to do so trade with captains of ships to obtain cordage and anchors. [285] The conch shell is the horn and trumpet of the [534] Caribs. [60] They blow their horn when they intend to land. The Caribs always carry a conch shell in their pirogues to blow and announce their arrival to those of the carbet whom they are visiting. This is done in order that they may come to help them disembark, or if it is at night to bring fire so that the pirogue will not be run aground and broken. [467]

They make a raft by assembling and binding logs from which [396] they fish when they lack canoes. [87]

6. Birth, Education and Marriage

846 The Caribs observe fasts quite frequently, especially at the 785 death of one of their relatives, upon the birth of their first child, after the capture of an enemy, etc. They usually spend the first five days without eating or drinking. The next four days they drink only a beverage made from boiled cassava. After this time they eat as much cassava starch as they like for a period of two or three months. After this period they continue to abstain from certain meats. The husband 846 rarely starts howling when his wife is in pangs of childbirth. On the contrary I have seen them coming from outdoors, secretly and stealthily, one month after the birth of the child in order to begin their seclusion and fasting. If one asks them questions about this custum they make no answer except to scorn those who do not follow the custom, although they do explain that if one does not behave in this way upon the child's birth, he would grow old sooner, be slower when he runs, and that internal disease would attack him strongly and this evil would spread to the child. [373]

done them. They swim like fish. In war it does not matter if their canoe capsizes for they know how to right it very easily and get inside it again. They always carry their hammocks with them.

7. Lore and Learning

The Caribs do not count higher than ten, and they demonstrate it by their fingers. Sometimes they count to twenty, or twice ten, showing both fingers and toes. To express a greater number they pick up some sand and throw it, and they say, "as many as flies," or "very many," or "as much as this." They count months by moons and count days by nights, for they say, "I will be there for so many nights," or "I will return after so many nights." They also express with their hands and arms how they consider and measure the goodness of nations. They point to their entire hand and a part of their arm and say to us that France is as good as this. For the Flemish or Dutch they show the hand and say "as good as this." The English are the worst in their estimation, and they only indicate them by showing the tips of their fingers. It is possible that when they speak of the French in their absence, or before men of other nations, they do not maintain the same division. They use little tobacco and like to mock the Europeans who come so far to these islands seeking this miserable weed.

They have their own particular language, which I believe is very hard to learn. Besides this they have a jargon mixed with French, Spanish, English, and Flemish. The trade they have had with those nations has caused the Caribs to learn some of the words of these languages, so that in a short time one is able to understand and be understood by them. This will be a great advantage for their instruction.

726 were still a few Igneri in the mountains who survived the Galibis massacre of the original inhabitants, and that occasionally these Igneri descended in stealth from the mountains and did much harm to the Galibis. But our hunters who at that time traveled all over the island had no knowledge of them.

In addition, it was said that a little time before the journey made by Father Raymond [Breton], these so-called Igneri had seized a young Negro slave woman and after they had skinned her they covered a tree with her skin. This inhuman cruelty aroused the Caribs to fury, and they gathered together and climbed up inaccessible rocks. They reached a house which they surrounded. The people inside consisted only of one man together with his wife and small child. After a weak attempt at resistance they were captured. The husband was roasted and eaten, and the woman and her child were enslaved. Five years later, Father Raymond [Breton] having returned to the area learned of a raid by the mountain people who had set fire to some houses belonging to their enemies. After loading themselves with booty they returned to their mountain settlement. This new eruption gave Father Raymond [Breton] a reason to question the Caribs. He asked whether they believed the people who made these raids were still true Igneri. They answered "no," that these mountain people were fugitive slaves called Allouagues whom they had captured in war. The captives, they said, fearing shameful servitude and afraid of being eaten, had taken to the woods and mountains where they increased in numbers because they had their wives with them.

114 Relying on the accounts of Mr. de l'Olive, of Mr. de la Ramee,
174 and of the oldest inhabitants of our islands, I emphasized the point in the first edition [1654 edition] of this history that some of the Caribs who lived in the islands before us were survivors of the Spanish massacres in the islands of Cuba, Hispaniola, and Puerto Rico. This is different from what Mr. de Rochefort would have us believe. Although it is quite difficult to tack against the wind with the native boats, nevertheless, it is not true that:

● [502] "It is marvelous that the boats of the Caribs are able to tack against the wind and gain a league a day."

I myself have seen them make ten to twelve leagues per day in the face of contrary winds. Therefore the difficulty these fugitives would

501 Their paddles have a handle like that of a spade, i.e., with a small piece of wood across the end. This is held in one hand while the other hand grasps the paddle near the blade which is two and one half
● [503] feet long. They paddle differently from the way we row, for they face the front, pushing the water behind to drive the pirogue ahead. They sometimes go 200 to 300 leagues in fairly bad weather and when they have arrived the only anchor they have is a stone between four sticks. Their only cable is made of mahot fiber.

The coulialas, which we call canoes, never exceed twenty feet in length and three to four feet in width. They are pointed at both ends making it difficult to distinguish bow from stern. They seldom build up the sides with planking. They paddle these in the same way as they paddle pirogues.

There are many kinds of canoes. Some are so small that they can only carry one man and are used only for fishing. They sometimes
502 use rafts such as were described in the first part of this book. They have no compasses, magnets, or sundials, and therefore do not go too far from land. When they lose sight of land they steer at night by the stars, and by day by the course of the sun.

The one who assumes the responsibility for a trip is called a captain, and he commands the pirogue. He gives orders for everything necessary for the embarkation, although he is not more highly considered by the others because of his role.

484 When they land someplace other than their own settlement, they build small roofs or porches which they call ajoupa. They cover them with latan or wild plantain leaves and hang their beds beneath them.

10. Warfare and Weapons

701 The Caribs have three kinds of captains who command them. The first are masters of canoes or pirogues. The second have settlements of their own. The third kind of captain is elected by common consent, either because he has shown great courage in war or because he has killed many of their enemies. They never elect young men, even if they are sons of captains, for they fear that young men have had too little experience and are too impetuous, which would endanger

224 If fish forms such a large part of the diet of the Caribs, it is because boating and fishing have always been a favorite occupation for
396 them. The canoes which they still use today are hollowed out from the trunks of large trees, particularly the gum-tree, the giant of the forest. The word canoe is, moreover, like the word hammock, a word of Carib origin, imported into Europe by the Spanish. These
● 502 boats are today used only for fishing, but formerly the Caribs—who
805 are excellent seamen and even have, according to certain writers,
821 some notion of the stars and know how to calculate time and the seasons—ventured quite far out to sea and went easily from one
481 island to another. They were, besides, admirable swimmers, righting their canoes when they capsized, while the women kept afloat in the water, carrying their children at their breasts.

411 Their weapons for hunting and war were formerly bows and arrows, with tips carved from fish bones or tortoise-shell and often poisoned with the juice of certain plants. Of an unequalled skill from childhood in handling bows and arrows, the Caribs quickly became as adept at using guns when they were given them. The club, called bouton or boutou was also a powerful weapon in their hands. It was often carved and the hatchings were painted in various colors. As for the war hatchets of polished stone, found in the excavations on Dominica /140/ and other islands, they seem rather to have belonged to the Tainos than to the Carib (1). These hatchets bear a

1. Beuchat (H.) Manuel d'archeologie americaine /Manual of American Archeology/. Paris, 1912.

great resemblance to those found in the Guianas and in northern Brazil; there is a fine collection of them in the Museum of Roseau.

532 The arts seem to have been very little developed among the
212 Caribs of the Antilles, but some crude drawings or petroglyphs found on the rocks in the islands which they inhabited have been attributed to them, particularly in the vicinity of the town of Trois Rivieres, in Guadeloupe, and in the island of St. John.

515 Of naturally cleanly habits the Caribs bathed every day in the sea or in the rivers before staining their bodies with roucou. They have retained the habit of taking frequent baths and this hygienic
[164] care has protected them from a great number of illnesses; yaws, which is very common among the blacks of the Antilles, is rare in the Carib population.